

# THE CHARITIES REVIEW.

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*The Charity Organization Society does not assume responsibility for the opinions expressed by the contributors.*

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OSCAR CARLTON McCULLOCH.

**A**T the closing meeting of the Seventeenth National Conference of Charities and Correction, held in Baltimore in May, 1890, there occurred an incident which will long live in the hearts of those who witnessed it.

The good grey head of the retiring president, Dr. A. G. Byers, was bowed with bodily infirmity and the weariness of long and arduous labor in the cause to which his life had been devoted. The evidence of his rapidly failing strength had cast a shadow of apprehension over the last few days of the Conference. In the midst of his farewell address he was overcome by sickness and was assisted to the side of the platform. Recovering a little he insisted on finishing his task, and came forward again to deliver to his successor the duty he was to lay down. He grasped the hand of the president-elect and in a voice trembling with emotion and the weakness of disease, told us that his own active days were past, his public life nearly ended, but that his young and earnest successor would nobly carry on the work that so many brave, strong and earnest men had helped forward.

The president-elect, a man in the prime of life and with mental force, purity of character and earnestness written in every line of his slight but well-knit figure and his keen intel-

lectual face, received the gavel at the hands of the wearied veteran. The contrast was striking. The two men seemed the very antithesis of age and manhood's prime, of weakness and virility, of resignation and hopefulness.

Before the opening of the Eighteenth Conference the President of the Seventeenth Conference was laid to rest among the people for whom he had worked so faithfully. And to-day, the other sleeps his last sleep on the eastward facing slope of the beautiful hill that watches, among the dead, over the city whose people he knew and loved so well and served so faithfully, and whose well-earned love and appreciation he has so fully received.

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Oscar Carlton McCulloch was born in Fremont, Ohio, July 2, 1843. Receiving a common school education, he began active life as a clerk in his father's drug-store. He was soon graduated into the wholesale business and became a travelling salesman for a Chicago firm. He was a successful traveller and soon commanded a large salary, covering a wide territory in the West and Southwest, going as far as California and Texas. But he was made for a finer service of mankind. Chicago, the wonderful city, Mecca of the energetic and ambitious, had other interests for him than its unequalled opportunity for money-making. He saw and took upon his heart as a burden which thenceforth it never laid down

“The fierce confederate storm of sorrow  
Barricaded evermore within the walls of cities,”

and he longed to work for those who were suffering amid the storm. He decided that the post of life's greatest helpfulness was the Christian ministry; he heard the call to the service of God and man and his response came quickly.

After a comparatively short time spent at the Chicago Congregational Seminary, he accepted a pastorate at Sheboygan,

Wisconsin. Here he spent seven helpful years in active work in his church and among the working people of the town, and in earnest study of life and literature. In 1877 he came to Plymouth Church, Indianapolis, formerly the church of Henry Ward Beecher, which had fallen into a weak and declining condition. With characteristic energy he at once began to build up the church, but not on the old lines. He wanted the people, the common people, for his. He preached a gospel of life. To him religion meant making the world better, and his idea of bettering the world was to begin with the neighborhood in which he lived. How well he succeeded in drawing around him the most thoughtful and sincere of the people of the city cannot be told in this brief sketch. No pastor has ever been better loved, none has ever been more warmly seconded by his people in a broad, inclusive work.

No city minister can escape many calls for charity, and Mr. McCulloch soon found himself embarrassed by the number and doubtful nature of the demands to which his sympathies impelled him to liberally respond. He saw that charity in a large city is a very different thing from the simple neighborly helpfulness of a small town, for the difficulty of gaining accurate knowledge of cases and of deciding how best they can be helped is one which no isolated worker can overcome. The need of organization was forced upon him; he was convinced that without it the most careful and conscientious almoner is probably doing more harm than good with his gifts.

To be confronted by a difficulty meant, with Mr. McCulloch, the finding of a way to overcome it, and he eagerly sought a solution of the charity problem. He put all the ardor of his spirit and the keenness of his intellect into the study of charity. It was a time of awakening in such matters. The charity organization movement in England was in the full tide of its first period of success. In America, the societies of Philadelphia,

Buffalo, and other cities had just been organized. Light was breaking all around. It was a period of hopefulness.

The charity situation in Indianapolis in 1878 was a critical one. The city was then, as it still largely is, a city of the middle classes, of many small and modest homes, of comparatively little grinding poverty; but with its development as a railroad centre and the increase of manufacturing, in spite of otherwise favorable conditions, the pauper class had rapidly grown. For many years there had been an enormous amount of out-door relief recklessly distributed, although for a year or two something like business methods had been applied to its distribution and the amount considerably reduced. The Indianapolis Benevolent Society, officered entirely by volunteers and, perhaps, entirely adapted to the needs of a village community, had been falling gradually into less and less complete adaptation to the work it had to do. Still the old society had a strong hold on the sympathy of the citizens, and those outside its management did not realize how obsolete its methods were. This was appreciated, however, by the directors, who, at the annual public meeting of the society on Thanksgiving day, 1878, only seven persons being present, presented a proposition to disband and turn over the few dollars which remained in the treasury to some other charity. Then Mr. McCulloch described the work being done in Boston, Buffalo, and other places, and depicted the possible future of wise charity in such glowing terms that the motion to disband was dropped, a new motion to continue and develop the work prevailed, and he was elected president of the society.

Mr. McCulloch at once began to reorganize the work in harmony with the newest and clearest thought of the day. But while doing so he carefully cherished all that was good of the old. He recognized the value and the conservatism of popular sentiment as perhaps no other leader of organized charity has

ever done. He strenuously avoided the implication that he was beginning a new thing, insisting that the changes he made were merely the better adaptation of what already existed to the changing conditions of the city. As new departments of charity work were inaugurated he was fond of speaking of the Benevolent Society as the "mother of charities." He kept it foremost, subordinating the rest, and by so doing he won the love and co-operation of the old-time workers, so often lost by a new society.

The increased expense of administration, the commonest objection to organized charity, he met bravely. In 1879 he created the Charity Organization Society, giving to it the work of investigation and registration, keeping the accounts of the two societies strictly separate. He solicited funds for both on the same subscription slips, arranged so that those who chose might give for relief purposes only, while those who were convinced of the wisdom of C. O. S. work might subscribe for that exclusively, or might divide their gifts between the two purposes.

From first to last Mr. McCulloch insisted on thorough book-keeping and a clear showing of the use made of every dollar collected. The accounts have always been carefully audited, and the system adopted was so accurate that on the occasion of an examination, asked for by the Charity Organization Society, and made by a committee of three of the most prominent business men of the city, who up to that time were not connected with the organization, except as contributors, their expressions of satisfaction with the business methods used were of the most positive character.

Mr. McCulloch's grasp of the underlying principles of charity and of the functions of a charity organization society has been rarely equalled. But his nature was practical in the extreme. Or, rather, it was the nature of an idealist who believes so

thoroughly in his ideals that he brings them into practice. He saw that a society for organizing charity must not only keep accounts and records and make investigations; must not only detect and expose fraud and secure the wise and kind aid of those who are susceptible of being aided; but that it must be a leader in the promotion of new and better ways and plans of help to meet changing conditions. Probably no charity organization society in the Union has had such a record in this direction; almost every year some new department has been organized or some new sister society has been instituted.

Besides the creation of new forms of charitable effort the society has done some noteworthy things in making investigations which have led to reforms of public institutions. The following brief list of the achievements of the Charity Organization Society will be interesting. It is a noble memorial of the good man who has been the leader and inspirer of it all. In 1878 the Benevolent Society reorganized; 1879, an Employment Agency opened; the Charity Organization Society established; 1880, the Friendly Inn and Wood-Yard opened; 1881, investigation of the Poor Asylum, resulting in permanent reforms; the Children's Aid Society established, out of which grew the Free Kindergarten movement now permanently and remarkably successful; 1882, an agitation on the subject of wine-rooms led to their closing; a decree of the Supreme Court was procured abolishing the Vincennes lottery; Christmas Charity for poor children established and carried on until it was largely taken up by private benevolence, and still continue; preliminary steps towards district nursing; 1883, Flower Mission Training School for Nurses opened; establishment of County Work-House, doing much to rid the city of vagrants; first Summer Charity for Children begun, "a day in the woods"—since largely taken up by individuals; 1884, agitation for Board of State Charities begun; 1885, free baths

opened, district nursing established; 1886, agitation for better care and control of dependent children commenced; 1887, the Dime Savings Association organized, the most practical "movement upon conditions"; 1888, agitation for various reforms continued; 1889, Legislature created the Board of State Charities, also the Board of Children's Guardians; 1890, the Summer Mission for Sick Children begun; 1891, Home Libraries work commenced. Every one of these charities continues. Some have become permanent independent societies; some are carried on by private persons and firms.

Early in the history of charity organization in Indianapolis its leader realized the vital necessity of securing the sympathy of the people. He devised the plan, which has been widely copied, of a Sunday night meeting in the Opera House, chosen because it would hold a larger audience, as well as because more, neutral, as to sect, than any church. This was held on the Sunday nearest to Thanksgiving day, and the principal city churches were induced to suspend their services and mass their audiences. The house was always crowded and sometimes hundreds were turned away from the door. On the platform, at this annual meeting, the people were accustomed to see representatives of nearly every sect and of every form of charitable work, joining in a common cause, the best help of the distressed and broken. It was an annual object lesson in organization of charities of a very impressive nature.

When the appointments of the new Board of State Charities were made, Mr. McCulloch, who had led public sentiment and had drafted the bill, was appointed and naturally took the leading position on the Board. He had for years been a regular attendant on the National Conference of Charities and Correction, and it was a very gratifying thing to him to attend the Sixteenth Conference, at San Francisco, as a member of a Board of State Charities; still more when, at Baltimore, the

Conference accepted the invitation of Indianapolis for 1891, and elected him president. No man was ever better fitted by preliminary training for that high office, no president ever performed its arduous duties better, nor did the people of any other city ever show a heartier sympathy with the work of the Conference. It was a fitting culmination of a life so much of which had been devoted for so many years to the sacred cause of charity. It was Mr. McCulloch's last public appearance in charity work.

While giving so much time and thought to charity, Mr. McCulloch never for a moment neglected the many duties of a city pastor, in his case more arduous than usual because of his great popularity with the un-churched. Such labors could not but have their effect upon a body never robust. Ever since he began to preach he had been, slowly sometimes, and sometimes quickly, wearing himself out with overwork. Besides the usual summer vacation he has often been compelled to take brief periods of rest. But this fine spirit could not cease from work, he would return from a vacation and take up with new spirit and enthusiasm the work left behind. Year by year the vacations have had less marked effect, the strength gained has been less, and more quickly lost again.

Last summer Mr. McCulloch enjoyed a long vacation in Europe with a congenial party of friends, but he returned to Indianapolis a sick man. He preached only once to the people he loved and then lay down to await the time when the consuming fever should have burned away the thread of life. Nearly two months he lay brave, calm, cheerful, till the end came, on December the tenth, 1891.

ALEXANDER JOHNSON.

## THE "CHRISTMAS SOCIETY" AND ITS CRITICS.

**T**HIS enterprise has drawn to itself within the past month much public attention and given rise to some criticism. No one has called in question the good intentions of its promoters nor the equally good intentions of its opponents. What has been written furnishes a good index to public opinion on some serious charitable questions; and for the benefit of those who have only been able to follow the discussion in part we reprint some of the more important articles which have appeared concerning it in their proper sequence.

### THE OBJECT OF THE SOCIETY AS EXPLAINED BY ITS CIRCULAR.

The Christmas Society has been organized for the purpose of providing poor children of New York with presents at Christmas time.

The children of the rich are given toys and presents at all times of the year, and receive many more at Christmas. It is the object of the Society to afford them an opportunity to give from their abundance to the children of the poor; for though churches and charitable institutions provide for many, there are thousands entirely neglected at Christmas.

Many children who go through the Holidays without a kindly thought, a gift or a pleasant word, can be made happy and their lives brightened by presents from others who are more fortunate, and it is believed that it is only necessary to offer the suggestion and provide means for the practical carrying out of the idea, to make its accomplishment certain. Children should not only give, but learn to enjoy the giving—and to foster such sentiment the Society has taken the Madison Square Garden for Christmas afternoon and proposes to there distribute all the presents that may be sent in.

All the lower part of the house will be given to the poor children and their friends.

To provide funds for necessary expenses, the boxes at the Madison Avenue and Fourth Avenue ends of the building will be sold for \$20, and the seats in the galleries at \$1 each.

The Society has taken an office in Madison Square Garden for the reception of gifts and transaction of general business. The office is now open, and the Society is ready to receive contributions. It is urgently requested that friends of the movement will send in their gifts as soon as possible, as the labor involved in the classification of presents and the distribution of tickets to the poor children who are to receive them will be very great.

Please send all gifts and address all communications to Oliver Sumner Teall, President, at the Madison Square Garden.

Checks should be made payable to Lispenard Stewart, Treasurer.

All contributions of presents and subscriptions for boxes and seats will be acknowledged in the public press.

The Christmas Society only undertakes to make effectual the good-will of one class of children toward another class not so fortunate, and will be limited in the extent of its good work by the amount of assistance received from those who are able and willing to give.

Trusting our appeal will receive a hearty and generous response,  
We remain, on behalf of the Society,

Very respectfully yours,

OLIVER SUMNER TEALL, President.

LISPENARD STEWART, Treasurer.

HERBERT L. SATTERLEE, Secretary.

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DR. RAINSFORD'S LETTER.

A MISDIRECTED CHARITY.

*To the Editor of The Evening Post:*

SIR: A circular signed by Messrs. Oliver Sumner Teall, Lispenard Stewart, and Herbert L. Satterlee has been liberally distributed in the city. It invites all charitably-minded persons to support what is called "The Christmas Society." The object of this Society is to collect on Christmas afternoon an enormous crowd of poor children in Madison Square Garden, and there present them with the toys once owned by the rich children, who are invited to occupy boxes for the occasion at \$20 per box, or seats in the gallery at a dollar. It seems an ungracious and unkindly task to criticise any work, the intention of which is so excellent. But I do not hesitate to say that all those who have any real experience of the work done, or to be done, in New York among the children of our city, deplore the waste, nay, more than waste, the positively hurtful use of so much good energy, interest, and money.

Apart from the questionably good taste of crowding the floor with poor and the boxes with rich children, the direct harm done to the poor children in whose behalf the show is gotten up cannot but be considerable. Who are they? Where do they come from? these "thousands entirely neglected at Christmas time," to quote the language of the circular. Sir, they do not exist. These three gentlemen must have a knowledge of the children denied to those who live among them.

That there is much poverty and want even at Christmas time none can deny; but that it can in any way be met or alleviated by adding another Christmas festival to the quite sufficiently numerous list already established needs no proof.

We are coming to have a sort of Christmas orgie, an ill-regulated, thoughtless squandering of gifts among those who can by craft,

push, self-advertisement, and lying grab the largest share. I am prepared to say that, if the facts were known, it could be found that the children's gathering in Madison Square Garden will average three or four treats a head that week.

Such an undiscriminating business is a premium on gluttony and untruth. This is no way to help the children of the poor. They need the help that can only come from study of those conditions of their life so sadly adverse. But such an advertising of crumbs thrown from the rich man's table to these junior Lazaruses can only hurt the children and disgust the self-respecting poor. Our poor brethren need something far more than a dole from the well-to-do—they need recognition and esteem.

Let those who would help them, who feel it their bounden duty to help them—nay, that justice and even a wise self-regard demand that we should help them—let these, I say, cease this mere playing with the fringe of a great subject! Cease this "Lady Bountiful" business—it can only do harm in this country—and take time, make time, in which they shall gain a knowledge of what should be done, and then aid in the doing of it. The number of those who by patient study and personal experience have fitted themselves to help is now quite large. In almost every church there are some such. What we want (not further to trespass on your space) is first, a more generous support of those agencies that are achieving so much for the children—Children's Aid Society, kindergartens, boys' and girls' clubs, etc.—and secondly, that those who have leisure, education, and money should come forward, not as mere patrons only, but as active, intelligent workers in the vitally important work of at least giving the children of our city such an environment that multitudes of them shall no longer be, as, alas! now they are from their very babyhood, pressed downwards towards vice.

W. S. RAINSFORD.

ST. GEORGE'S RECTORY, December 11.

ANSWER OF THE SOCIETY AND REPLY OF *The Evening Post*.  
To the Rev. W. S. Rainsford, Rector St. George's Church, New York:

DEAR SIR: We have read with regret your letter published in *The Evening Post* of Saturday, December 12, in which you attack the object for which the Christmas Society was organized and criticise its work. It is only the position you hold as a distinguished divine, a well-known student of economic questions, and an earnest worker for the poor that induces us to reply.

We assume that you have entirely misunderstood the object of our Society and its work.

We do not aim to better the condition of the poor by a study of their conditions of life, as you suggest; neither do we seek, as you say, to make our patronesses and their friends, "who have leisure, education, and money, come forward, not as patrons, but as active, intelligent workers in the vitally important work of at least giving

the children of our city such an environment that multitudes of them shall no longer be, as, alas! now they are, from their very babyhood, pressed down towards vice."

But we do aim to find twenty thousand poor children in the city of New York who, if we had not undertaken this work, would receive no presents, and probably would not even know that it was Christmas; and having found these twenty thousand poor children, we aim to give each one of them a Christmas present, two pieces of gingerbread, two apples, and a half pound of candy, and give them a pleasant afternoon besides.

Our work is not of the head; it is of the heart. We do not presume, with the little experience we have had, to enter upon the field so ably filled by yourself and others engaged in similar efforts, for we know how well and thoroughly you have done your work.

There are many poor children, however, in the city of New York who will not be taken care of at Christmas time by the many societies with which you are connected, and others of equal standing and efficiency. We are not seeking to duplicate your work. We believe that beyond what you do and others do there is a field for us, and we beg in all charity, kindness, and good fellowship that you will allow us to do our work without throwing in our way more obstacles than we have of necessity to contend with.

Our task is not an easy one. There is another object the Christmas Society has in view, which apparently you have not considered, but which we believe will be the field in which we shall accomplish the most. We refer to our motto: "Children of the rich to the children of the poor." We aim not only to give presents and a happy day to the poor children, but we also aim to teach others who are more fortunate the pleasure of giving, and the greatest pleasure of giving is that which comes from self-denial. If our work will be the means of teaching even a few children that it is "more blessed to give than to receive," we will consider the object of our Society has been accomplished.

There are always two sides to a question, and we call your attention to an editorial printed in the Springfield *Republican* on December 5: "A pretty bit of sentiment has become organized in New York city as 'The Christmas Society,' its purpose being to provide poor children with presents at Christmas time. This is Santa Claus after the old fashion, not sensible organized encouragement of self-help in the matter of subsistence, which is an every-day affair, good the whole year through, since the poor we have always with us, but a special expression of human sympathy, in unison with the season that commemorates the revelation of divine sympathy. The custom of alms giving does not embody the wiser economic view of our day, which has discovered that it is better for every human being to earn his living than to be dependent upon his fellows. But there is room without conflicting with this sound principle for all manifestations of brotherly and sisterly kindness, and the Christmas gift of something that is not materially useful has its place."

In closing, we beg to state that our work is not a work of charity; it is a Christmas party from the children of the rich to the children of the poor.

On behalf of the Society, I am very respectfully yours,  
OLIVER SUMNER TEALL, President.

NEW YORK, December 12.

[We sent Mr. Teall's letter to Dr. Rainsford to ascertain before printing it whether he had received it and wished to comment on it, but could get no answer, as Dr. Rainsford is out of town for a few days. We shall, therefore, again intervene in the discussion to say that neither Mr. Teall nor the "Member of the Christmas Society" meets the objections to the Madison Square Garden entertainment. Neither Dr. Rainsford nor *The Evening Post* has impugned the motives of the Christmas Society, or asserted or insinuated that the distribution of 20,000 presents, 200 barrels of apples, 10,000 pounds of candy, 40,000 gingerbread cakes, and 500 evergreen trees among the poor children at this season would be a bad thing. It is to the mode of distribution that Dr. Rainsford is opposed. The collection in a huge hall of 20,000 children, about whom nothing, or next to nothing can be known, the difficulty of managing such a mass so as to secure any order, method, or fairness in the distribution, and prevent its becoming a wild scuffle in which the weakest would go to the wall; and, though last, not least, the proposal to set the donors and recipients of the charity face to face as "rich" and "poor," and set the rich children as spectators in reserved seats to see the poor on the floor scramble for their bounty—all this is unnecessary, and some of it injurious. The presents, the apples, and cake, and candy, can be made to reach the poor in a quiet, unostentatious way, without filling the heads of the rich with vanity or the hearts of the poor with bitterness, by several organizations, lay or ecclesiastical, now in existence, which have machinery all ready for this kind of work.

We are surprised, we repeat, that anybody who knows anything about either the poor or the rich in this city should think of introducing their children to each other by a public distribution of provisions on a great scale. Rich and poor cannot live together comfortably in a democratic community unless the rich give the poor credit for possessing some portion, at least, of their own pride and self-respect. No "child of the rich" should be allowed to do to any "child of the poor" what he would not like to have done to himself, and there is nothing he would less like to have done to himself than be made to figure as the humble recipient of apples, candy, and cake before a crowd of "wealthy" spectators, paying \$20 a box, or \$1 a head for the show. We are nearly all paupers compared to the Vanderbilts, and what should we say or feel if Mr. Vanderbilt were to invite to the Metropolitan Opera-house, on Christmas night, some thousands of persons of moderate means, to receive each a fur coat and a box of cigars, in the presence of an audience of millionaires? There would be an immense crowd there to carry off the

goods, but what "good American" is there who would not blush over the spectacle? What the "children of the rich" most need to be taught is to forget their riches, and when they give gifts, to give them, as it were, by stealth, not in large halls, and not before crowds of fun-seekers paying gate-money, but in poor homes. This, we admit, is a counsel of perfection, but though perfection be unattainable, it is always possible to strive after it. It seems a little ungracious to criticise people who are engaged in what they deem to be a good work; but may we, without offence, remind the parents of these rich children of a passage with which most of them are familiar, which says: "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee [*i. e.*, hire a hall and a brass band and sell reserved seats], as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth."—*Ed. Evening Post.*]

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EDITORIAL OF *The Evening Post*, DEC. 19.

CHRISTMAS AND THE POOR.

The Christmas Society's programme is deprived of all excuse by the fact that there exists now in the city an abundance of machinery of the very best kind for just such work as this Society proposed to itself. It is furnished more especially by the Children's Aid Society, the St. Vincent de Paul Society, the Five Points House of Industry, the Association for Improving the Condition of the Poor, and the City Mission and Tract Society, as well as by others of less note. Besides these, every church in the city has its poor, with whose joys and sorrows its members concern themselves by frequent visiting. These organizations are the growth of many years. The Children's Aid Society, which is more especially devoted to the interests of poor children, is now of forty years' standing. Its officers are trained men who have had long experience in ministering to the welfare of the unfortunate. They *know* the poor of every district in the city more or less intimately, their wants, their wishes, their weaknesses, their susceptibilities, through daily observation. Their work is none the less efficient because it is done silently and unobtrusively, and is hardly ever heard of by the rest of the community, except when they thrust on the well-to-do, at the close of the year, the reports by which so many people are greatly bored, and which too many cast aside without further notice. These reports are often written in a sort of professional style which we do not like, but they nevertheless contain an infinite amount of pathos, as the record of incessant and obscure toil amid the most repulsive surroundings, often with most unsatisfactory results, largely without other reward than the sense of sacrifice bravely made.

Even these organizations were found a few years ago unfit to deal with the problem of city poverty in its entirety. They were found, good as they were, to overlap each other and to waste a great deal of charity by duplicating or triplicating it, that is, by giving to individuals more than their share, or going over ground which some other societies or persons had duly cared for. It was for this reason the Charity Organization Society was formed, a sort of federation of the others, intended to prevent waste of labor and money in doing things twice over, or lavishing charity on unworthy objects. We believe this Society is doing its work very efficiently, and that the system of charitable distribution which we now possess in New York is as good as that of any other city in the world, and is fully fit to direct the benevolence of the city into the right channels, were the stream twice or three times as large as it is. Too much work has certainly never as yet been put on it. It can do far more, and do it in the best way, than is at all likely to be put on it this year or next year. The cry of all these societies at this season is, in fact, for more work and for more money than they ever receive. The notion that they need the help of fashionable amateurs and interlopers in bringing the bounty of the rich to bear on the poor is preposterous.

For these societies we now make an earnest appeal. We should be sorry indeed if the discussion of the Teall enterprise were to excuse to any conscience failure or unwillingness to do something towards making Christmas, in its social aspect, better known to the poor children of the city. We feel sure, however, that it will have an exactly contrary effect, and that the opposition to making an exhibition of the poor to amuse the rich will result in increasing the resources of those who really know how to make the poor happy without lessening their self-respect or wounding their honest pride. We make no suggestion as to the particular organization to which gifts should be sent. Everybody will have his or her preference, but all those we have named are worthy of special remembrance. We must not allow charity in this great city to become the plaything of fashion or vanity. We must make the relief and elevation of the poor the serious occupation of serious men and women, the means of uniting all classes and conditions in common hopes and standards and ideals.

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#### THE EVENT AS DESCRIBED BY *The Tribune*.

Although the doors were not opened until 10 o'clock, the children began to form in line before 10 o'clock and by noon the great building was completely surrounded on all four of its sides by a mass of clamoring noisy urchins, struggling for some supposed vantage ground which might insure early entrance. Captain Reilly had 200 policemen on hand and these were detailed in such manner as to preserve reasonable order. But it was a strange-looking throng that swayed backward and forward under the arcade that surrounds part of the building. The mild temperature of the atmosphere no doubt

had much to do with the early appearance of the crowd as well as the constant augmentation of numbers. Some of the children were decently and neatly clad, but many, and, indeed, the majority, were scantily clothed. There were women with handkerchiefs over their heads carrying infants swathed in the cheapest garments, and often these were only rags. Hunger was stamped in nearly every face. All nationalities appeared to be represented, and though negroes were frequently seen they were not numerous. In the features of all there was that indescribable look of expectancy which one so often sees in the countenances of the extremely poor when appealing for some charitable recognition.

At 1 o'clock Levy's American band started the Festival March from "Tannhauser." Then the great tide of children flowed in through the Madison Avenue doors. As they passed in each received a package of sweetmeats and fruits. These packages were stored in two boxes each side of the entrance and were fed down through chutes to distributors below. The children ran in droves across the floor on either side of the group of stalls in the centre. Here the policemen took them in hand and directed them to the seats above. They came with a rush and in breathless haste, not knowing why they hurried, but still hurrying with all their might and main. Mothers with babes in their arms and little tots hanging to their skirts showed equal interest and eagerness with the smaller ones. Several men carrying children were in the mass and struggled with desperation born of desire. There were no reserved seats on this occasion. Private box after private box, in which sat the beauty and fashion of the metropolis during the great Horse Show in November, were packed one after another with the poorest children that can be found within the boundaries of New York, and there were no children of the rich present to look down upon these representatives of misery. Within half an hour all the seats and boxes on the floor and in the balcony along both sides and at the ends of the great amphitheatre were filled to running-over, while some of the patrons of the Society were quietly seated in the upper tiers, looking down from their high places at the animated scene below.

Meanwhile Levy's band continued its programme of waltz and march and galop and patriotic airs, and a volunteer banjo orchestra under the leadership of Graham Bacon supplied music in the interludes. At 2:30 o'clock the work of distributing the presents began. The children came down from the boxes and rows of seats and received their gifts as they passed through the runways. But they soon became almost uncontrollable. They jostled the policemen, sweeping them aside in their eagerness, and formed in masses at the entrance to the stalls. They reached out their slender arms, and their eyes looked appealingly toward the distributors from distances over which it was impossible to reach. Thus it happened that many were crowded from the entrance to the runways, and in some instances gifts were duplicated and others were compelled to go with-

out. But this was not the fault of the managers, whose system was perfection itself, and which a larger force of policemen would have rendered quite practicable. The plan contemplated also the immediate exit from the building of every one on receipt of a present, but the children would turn out of the line or be swept away in currents which, from the confusion existing, seemed to form involuntarily. But order was gradually restored, the ropes were stripped of their burdens, and the current toward the Fourth Avenue exit having been restored, the great, eager, clamoring throng passed out of the building with a reasonable degree of order and with no mishap to any one.

Whatever difference of opinion there may be about the scheme of the "Christmas Society" there can be but one opinion about the good effect of the discussion it has provoked. Many persons have been set thinking about some of the complex problems of "charity" who never thought of them before. Others who were, perhaps, already beginning to think have been helped towards conclusions. The purpose of this brief summary is not to prove that Dr. Rainsford was necessarily right or Mr. Teall necessarily wrong, but to keep these persons thinking.

That the "children of the rich" should do something for the "children of the poor" is obvious; and that this something should be more than many of them are accustomed to do is also obvious. While giving toys through the machinery created by the Christmas Society doubtless "has its reward," that reward is greater just in proportion as the children's charity is personal service, not mere largess, and is given in such a way as to minimize class distinction and recognize most fully the common brotherhood of all children, "rich" and "poor." If as the result of this experiment each "rich" parent will next Christmas bring his "rich" child into personal relations with some "poor" child at the poor child's home and this "rich" child give that "poor" child not only "candy and gingerbread cakes," but some words of sympathy and love, all the better if at the cost of some self-denial, then the enterprise

of the Christmas Society will be truly "a great success." The lesson, too, will be quite as profitable to the "rich" as to the "poor."

It is a fair question to ask the "charitable" rich whether with all their charity they are educating their children to think for those less fortunate than themselves and to take their parents' place in the ministry of love.

That there is a widespread desire to do good among our wealthier classes is manifest. No one can fail to be convinced of this who has observed their generous responses to appeals in times of sudden calamity and even to isolated cases called to their attention through the columns of the press. Witness the Youngstown flood, the Louisville cyclone and still more recently, in our own immediate neighborhood, the Park Place disaster and the Seabright fire. How to make that desire effective for good is the more difficult problem and the answer to any proposed course of action is quite as often "don't" as "do."

As Americans we are, perhaps, all bound to consider ourselves fitted by birthright "to be President," however little training we may have had in the science of government. *A posteriori*, we should be capable by nature of directing any charitable enterprise.

But the problem of true charity is quite as complex as that of statesmanship. It is a science, not exact to be sure, but in which some experience has been gathered and some principles have been established. Its practice is a profession and the best results can only be accomplished under the leadership of those who are qualified for this office by study and experience. In war against pauperism we need not only the enthusiasm of the volunteer, but the judgment of the veteran officer.

ROBERT W. DE FOREST.

## THE EFFECT OF TAXATION UPON PAUPERISM.

THE unphilosophical mind looks for causes in those things which present themselves most forcibly to the mind, ignoring the hidden but persistent conditions which have, in truth, produced the phenomena. Such persons attribute the rain storm to the thunder clap, overlooking entirely the natural processes which really and alone produce the rain. So it is with pauperism. Various societies seek its cause in intemperance, ignorance, immorality or crime, and refuse to consider that these things are themselves mainly the result of social conditions.

Of these social conditions, taxes and the laws are the chief factors. Drunkenness is not a cause ; it is not natural to ordinary men any more than dirt and disease are. Poor, dirty and intemperate ! How can ten persons in one room be clean ? How can a girl grow up pure in such a state ? What relaxation or excitement can a car-driver or a sweat-shop tailor get except by drinking ? Where are the clubs of the tenement-houses but in the rum shops ?

Ignorance is not a cause ; how can a child who must go to work at seven years of age be other than ignorant ? The wonder is that men are, not so wicked, but so virtuous.

Excessive taxation, injudiciously laid, has made indolent paupers of the Turks who were once a nation so vigorous as to overrun Europe. It has made paupers of the mild East Indians, whose disposition is so good that crime is hardly an element. It has pauperized Spain, a nation of the deepest religious tendencies. It has pauperized Italy, the successor and descendant of the mighty empire of Rome. It breeds pauperism in every civilized country. It is the continual drop-

ping that wears away the stone, and if we would save the structure we must find means to arrest the causes of decay.

It is not to be inferred that I would urge the suspension of all charity until we can amend the tax laws, any more than I would urge the discontinuance of all dams and reservoirs intended to regulate freshets which are but the result of denuding the country of trees. While the trees are growing, these things are indispensable. But the remedy for an irregular water supply is in the restoration of the trees; for a wrong distribution of wealth it is restoration of justice.

I. Every practical worker knows that the first difficulty in dealing with pauperism is to find continuous and profitable employment for the poor. For profitable employment, three things are necessary ; encouragement to work, profitable work to be done, and a proper place to live while doing it. Our present system of taxation militates against all these conditions. Taxes laid upon personal property tend to discourage the production of it—as the dog tax was, in fact, intended to lessen the number of dogs. They lessen the amount of work and they so crowd the cities as to make moral and physical health impossible.

We must not discourage the production of wealth, if we are to alleviate poverty.

Now, all wealth, and even capital, comes from labor exercised upon land or upon other natural opportunities, and as the resources of nature are practically a fixed quantity, any increase of wealth must come from labor. All economists are agreed that taxes upon raw materials, or upon labor, are charged over, and charged over with a profit, to the consumers of the goods produced. It is evident ; and for this we have the authority of all political economists, that all the taxes must eventually fall upon the source of wealth.

Nor are these taxes an insignificant factor. A saving of a

hundred dollars of taxes per year will make a farmer's family rich and independent at the end of forty years. The little burden is heavy for the little man.

The pressing difficulty in dealing with poverty is scarcity of work, and since only labor and land are necessary for work, and both are present, we must look for the reason why one is not applied to the other. To begin with land—it is not that the earth is not big enough. It is calculated that Europe has a population of but one to every seven acres; North and South America, one to eighty acres; and even Asia but one man to about thirteen acres. It is not that the earth is all used, but that, in addition to the necessary rent, or interest on its cost, agricultural land will not ordinarily yield any taxes whatever, and leave the worker more than a bare living. Nor is the field alluring to labor. At the best, the life of a farmer is an unattractive one. There is no eight-hour day for him. His work is from sun to sun, and his wife's work is proverbially never done. His situation is isolated. He is largely cut off from society, and it is not possible, at the average wages of a farm laborer—not over twenty dollars a month and his own board during eight months of the year—that he should support even a small family and make any saving at all. This it is that leads to the overcrowding of the cities. This it is that brings a continual stream of the most energetic into our great centres of population, and this stream, notwithstanding all our damming and bailing out, will continue to overflow us until we relieve the farmer from taxes upon what he produces and upon what he consumes, and make it possible for him to accumulate a competence.

But, it may be said that were the life made ever so profitable and attractive, we could not all be farmers. We do not need to be; farming is but one form of rustic work. There is stone breaking, sand digging, wood cutting, coal mining, barn

building, excavating, filling in, lime and charcoal burning, marl mining, sheep keeping, stone cutting, quarrying, brick making, seaweed gathering, oyster catching, fishing, clam digging, and you can think of a thousand other occupations using nothing but bare land, which, were they only unimpeded by taxes and restrictions, would drain off a portion of our urban population. Such a drain would raise wages, and, strange as it may appear, raise them without increasing the cost of living. For the law of wages is this: Ten jobs and eleven men brings down the wages by competition; eleven jobs and ten laborers raises wages by the same rule. But an increased production will also reduce the price of commodities.

II. The great problem then is to check the increase of population in the cities, which makes morality and decency almost impossible. As long as that exists charities cannot do their full work, nor do it effectively. We may establish numberless fresh air funds, yet the children continue to live and die like rats in a sewer. If they do revive some of the little ones and bring fresh life and health for a year, what is its effect? Still further to increase population in the cities, to make work still scarcer and bread still dearer. We may take them permanently to the country; others are born and live to take their places. It is draining a sea; such measures can reach, at best, but a small portion of the population. It is said that the Tribune Fresh Air Fund has taken more than eighty thousand children out for two weeks each in the last five years. Suppose the other funds have done as much; what is it? One in three dies in spite of all this; if their deaths were all, we might pass it over; but think of the slow tortures of the mother who watches; who knows that good air and food are the only medicines needed, but that they cannot be had. Think of the children who do not die; who live—cripples, scrofulous,

stunted, miserable, unclean, vicious ; the results of overcrowding. We may build model tenements, but we only make city life more attractive and induce still further overcrowding. We may pull down old rookeries, but the people in them must still further overcrowd the adjoining houses. We may furnish free eating houses and coffee houses ; we may have soup kitchens and various means of relief, but, as long as we have the glut of the city labor market, we but make living cheaper and enable the workman to offer his services in competition for what will afford him a bare and degrading means of keeping body and soul together. Nay, we bring in more people willing to work, to marry and raise up children, or, God help them, to raise up children without marrying ; because when work or wages fail, they have the soup kitchens. For where there are more workers than can be employed, they must bid against each other for the work, and clearly they will get the job who can exist upon the least pay.

We cannot shut our eyes to these things by thinking of charity. The lines of charity run close to the lines of sociology. Prisons should be well conducted and prisoners treated humanely ; that is political reform. The prisoner should be taken care of when he leaves, and given work ; that is charity. Women should not be barred from the privileges and wages of men ; that is politics. But to set women to compete with the wages of men in an overstocked labor market piles yet harder work upon the hands of charity. That is economics. One thing affects the other. When we make foolish laws we find that we have to provide hospitals, dispensaries, asylums, homes, refuges, meals free, and at an enormous expense, and all to do those things which men would do of themselves and do under healthier conditions, did we but let them alone and leave to them the sums which we now take from them in taxes, direct and indirect.

We must remit the fines for giving work ; fines which we call taxes on productive capital. We must remit the fines for doing work ; fines which we call the farmers' taxes. Remit all the taxes on personal property, which only the farmer pays—pays because he cannot hide his cattle, or machines, or crops—but which are a mere threat to the owner of notes, or bonds, or diamonds. Raise the revenues by taxing real estate, which is very valuable in the cities and of little worth in the country. Tax only what everybody uses, what all can see, what anyone can value. If we would keep people away from the towns, we must make life in the country less burdensome, and work in the country more remunerative.

III. This is no socialistic scheme. It is not proposed to abolish all poverty by a reform which consists in ceasing to tax the very poorest out of the small margin which they might otherwise save. Nor is it a plan to do away with competition. Competition, with its great rewards and fearful punishments, which make men do their best, is necessary and inevitable. Harsh as the law of the survival of the fittest may appear, it is a law. Much, however, of involuntary poverty is the result of unwise and cramping legislation. It is this which, not by making new laws, but by doing away with old ones, we may hope to alleviate.

Many will not agree to this, thinking that education is the sovereign remedy ; so it is in the long run ; but, for the present, education but makes a less contented man or a more dangerous criminal.

Many religious persons think that nothing but the Gospel will help ; that all poverty is due to original sin ; that God's grace is the sole relief. And this seems to be the view taken in the Pope's recent Encyclical on Labor. If that be true, we should refrain entirely from charities, lest we seem to war with God. But the hearts of the people give a truer answer ;

we must work with God ; we must deny ourselves and practise charity, and do it intelligently. When we see a wretched beggar it is easy to give him a penny to still our own conscience and to go away with a false and degrading sense of virtue. We have, however, done no good. Our duty is to look him up, to look after him, even to expose him if necessary. But to many of us that is impracticable. We must then organize in such a way that we can get it done for us and attack the roots of the evil.

BOLTON HALL.

## EVERY-DAY ECONOMY.

A PROMINENT writer and speaker on economic and social questions recently said that the cause of the greatest amount of unhappiness in the world is extravagance or the misuse of money. This is true, not only of the poorest classes, but also of the great body of Americans, the middle-class, where, judging from their advancement along educational and industrial lines, we should least expect it. We hear almost every day from both classes complaints of the expense of food, and these complaints are made apparently with good excuse, since the expense seems to be a necessary one.

I have in mind the case of two barbers in one of our western university towns. They had regular incomes of from \$10 to \$12 a week, and although they had small families and no demands upon their purse beyond the ordinary living expenses, yet they had never known what it was to have \$50 ahead. If, at the end of the week, after the grocery and meat bills had been paid, they found themselves even with the world, they considered themselves very fortunate. They refused to take it seriously when they were told of a family in the same town as well-fed, healthy and happy as they, whose food cost less than half as much as theirs. For the barbers a five-pound roast for dinner was an every-day affair, for it had never occurred to them that they could live on less, but a brief statement of the way in which the purchases of the other family were made showed this and other expenditures to be extravagant, and one of the men a year later acknowledged that, by following the suggestions made, he had not only saved "dollars and dollars," as he expressed it, but had also lived better.

This is only one illustration of the almost universal thought-

lessness and carelessness in the every-day selection and preparation of food. Probably these same people, in buying \$20 or \$25 worth of clothes, debated some time as to whether they should pay a dollar or two more or less for a suit, while they apparently never thought of the possibility of saving 25 cents each day on food. It is almost certain that their wives thought more of saving 10 cents at a bargain counter than they did of saving the same amount at dinner.

We shall be brought to more carefulness and prudence along this line, if we set a definite limit to our expenditure for food. In fact, to ensure strict consistency in the expenditure of our income, it is necessary that the year's wages should be apportioned in accordance with the needs, so that, for instance, too much money may not be paid for rent and in this way cut short the sum for clothing, books or travel, provided the income admits of such expenditures. Of course, many incomes are very uncertain, but usually the maximum or minimum limit can be known with some measure of certainty; while in the case of wage-earners the daily income is fixed, so that the just proportions for food, clothing and shelter may be easily determined. It is true, however, that among the lower classes, where the greatest care in dividing the expenditure for these three necessities is required, we most often find the greatest carelessness. Of course, as the income increases, there should be expenditures along other lines, thus broadening the family life in the direction of refinement and culture. When the minimum limit of income admits it, some provision certainly should be made for the intellectual and æsthetic development of the family.

In order to preserve the proportion through the months and thus through the year, accounts must be carefully kept. This is especially true of food expenditures, else we shall find ourselves feasting one day and starving the next. It is very

demoralizing to the digestion, not to speak of the temper, to have too great extremes in the quality and quantity of food. Accounts, to be sure, are always tiresome and oftentimes discouraging, but without them one is likely to underestimate past expenses, and on the strength of that spend too freely. It is safer, when hungry, to trust to your accounts than to your memory. This ability to preserve a diet of uniform excellence implies planning the different meals a day ahead at least; and just in this planning consists the difficult, or rather the disagreeable, part of the work to most housekeepers. Cooking is the most commonplace, tiresome task to women whose life is necessarily spent in the daily round of household affairs, and, therefore, something that they wish to dispose of quickly or to put off as long as possible. How often is the husband caught at the door by the almost forgotten command despairingly shouted out: "Don't forget to bring something home for dinner." The wife stays at home and prepares her part of the dinner while the husband brings or sends whatever seems to please his appetite for the day. It is altogether probable that they have a dinner costing twice as much as they should have spent, or would have spent, if they had taken any thought of the cost. By this planning ahead, quite a marked decrease in the amount of fuel necessary for cooking can be noticed. When a bright fire is needed for roasting, then it is economy to prepare a pudding that requires two or three hours of steaming, or vegetables that need to be boiled a long time. A number of combinations of meats, vegetables and desserts will suggest themselves to one who plans with reference to economy even in small matters.

It is possible, also, to secure reductions by buying in quantities such supplies as can be kept two or three weeks or months at a time. Grocers are usually willing to give a reduction of 10 per cent. on cases of canned fruits and vege-

tables, and this, even in a small family, implies the saving of 10 or 15 cents each week. In smaller towns and cities, surrounded by farming communities, one saves the middleman's commission as well as the storage by buying directly from the farmer the winter supply of potatoes, apples and vegetables. Apples that can be bought in the fall for 50 cents a bushel from the farmer cost a few weeks later in the store 75 cents—and that, too, before it is time for them to begin to decay. It is desirable, however, that these purchases, as well as those from the butcher and grocer, should be made after personal inspection by some one who is competent to judge of the quality of the purchases.

Every one has noticed the large number of children who are seen mornings in the large meat shops and vegetable stores. They usually carry the well-worn account-book which marks them as from families belonging to the unthrifty class of wage-earners, for whom this book is, however, not a daily reminder of the necessity of economy to the home-keeper, but only a witness in black and white on the butcher's side, in case any dispute arises on pay day when the accumulated debt appears at the bottom of the page. The usual demand, when the book is passed over the counter, is for so many cents' worth of meat, and in the hurry of the morning's harvest of trade the butcher grabs the piece of meat nearest at hand that looks as if it could fairly well satisfy a ten-cent demand. The poorer people are less careful in their selection, leaving it almost wholly to the butcher, than the middle class, whose better educated tastes make them more careful about the quality of their purchases. Poor people should learn to get for their money as much and as good food as the same amount will buy for any one else. One can save as much in the long run by exercising as much care in the numberless small purchases as he does in the fewer large ones. The poorer people especi-

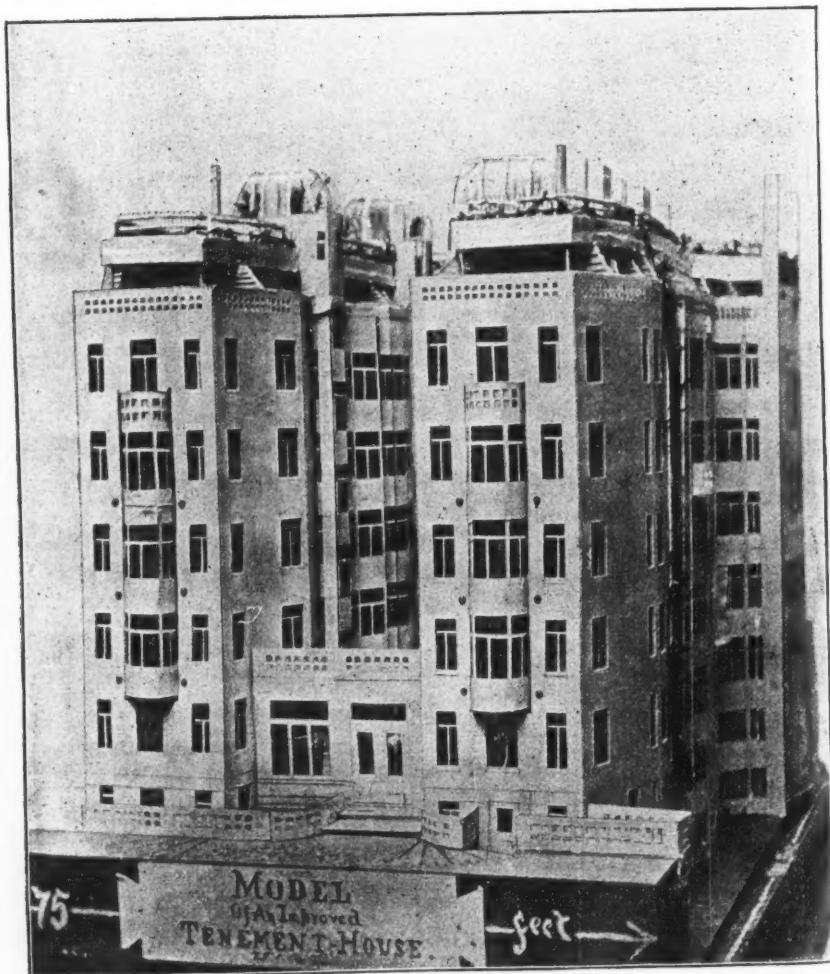
ally do not know the nourishing value of different foods. They buy porter-house steak because they do not know that the round contains more nutriment to the pound. So the cheaper grades of sugar and syrup contain proportionally more sweetness than do the more expensive grades.

The great trouble with the food of the working-classes is that it lacks variety. We have had a great many advocates of rice, beans and bread-puddings, but while these are very great helps in a cheap diet, there should be no predominance of any one or two things. In contrast with the diet of European countries, the Americans are a meat-eating people. The German workman has, of necessity, been compelled to adopt largely a vegetable diet, and the monotony of his fare is certainly worse than that of the American laborer. Probably the readiness with which meat is prepared for the table and the satisfactory character of the meal for the time spent in its preparation are largely responsible for the consumption of so much meat in America. We have many food-stuffs that certainly are much cheaper than meat, and many times might well give the variety desired. We need to learn new ways of making common things palatable. There are many combinations, or rather disguises, to be learned that transform cooking from commonplace drudgery into the learning and discovery of something new each day. Most people, and justly too, dislike the old-fashioned bread-pudding, but if you transform it into a "queen of puddings" by using ten minutes in making the white of egg into a *méringue* and adding a spoonful of jelly, you have accomplished the economical purpose of the bread-pudding and given infinitely more satisfaction to the palate. In the same way, a half-cup of salmon or a cup of canned tomatoes made into soup with the addition of a quart and a half of milk and crackers makes a very good fifteen-cent supper or breakfast for four people, while these same

ingredients uncombined would be only a very unsatisfactory part of a meal. A crust of bread grated, an egg and a tough piece of steak can be made into very palatable croquettes, the chopping-knife accomplishing what the teeth could not. No one cook-book or person has a monopoly of the ways of making every-day foods palatable and giving them variety. Time, patience and thought will find them, if one earnestly sets to work to accomplish something in accordance with these plans.

The saving of two cents each day means something more than the laying by of \$7 or \$8 a year, though that sum would buy a good suit of clothes for a half-grown boy. It means the growth and development of the desire for independence and for the possession of higher things than food, clothes and shelter. While the working-men through their trades-unions are trying to secure shorter hours and higher wages, let their wives also have their meetings for the discussion of practical home problems, economic and systematic cooking methods ; and they will soon find that the amount saved in a year will more than equal the amount gained by their husbands' increase in wages. Before we reach the standard of life for the working classes that is to be considered the normal one, we shall have learned that the problem of thrift and of securing comfortable homes is not so much a question of production or of the distribution of the product, as one of wise consumption.

GEORGIA B. JENKS.



MODEL OF AN IMPROVED TENEMENT HOUSE.

## A STUDY OF SOME NEW YORK TENEMENT-HOUSE PROBLEMS.

IN 1854, while a student in the office of a leading New York architect, my attention was called to the New York tenement-house problem by the preparation of plans in his office for a model tenement-house. I remember nothing of these plans except having a vague feeling about them that any plan, to be very generally useful as a model, must be not only good in itself, but must also be suited to such lots as are most numerous. The most numerous lots in New York are those which have a frontage of 25 feet on the street and a depth of about 100 feet, access to which can be had only from the front, because they are shut in on the sides and in the rear by other lots. A plan suited only to a corner lot or to a lot of a different shape or size from those just named could not therefore be largely followed as a model in New York city.

The evils of the usual forms of tenement-houses built at that time on the 25 x 100 ft. lots I soon became in a general way acquainted with while doing some district visiting in connection with a charity. Very often these houses were squalid and repellent ; dirty without, and dirty, dark and unventilated within. I scarcely asked myself why they were so ; that they were overcrowded as well as ill-kept, seemed to answer the question. That landlords were greedy, and the very poor generally dirty and indifferent to their surroundings,—I took so much for granted. These things are mentioned here because they are notions common to those who really study the subject little, though they may feel strongly about it.

It was a surprise to me to find, later, the family of a well!

to-do master-mechanic in a neat new tenement-house which had all the faults of the tenements that housed the poor families I had been visiting. Many of the tenement-houses of that day were houses which had formerly been private houses occupied by a single family. And the new houses built especially for tenement-houses followed the old plan originally prepared for private dwellings. The only difference was that several families, instead of one family only, occupied the house. So long as each family had the whole of one floor to themselves they were fairly comfortable; but as soon as two families occupied the same floor the custom was to put one family in the front of the house and one family in the rear, and to nail up the doors of communication between the front and back rooms, thus cutting off all possibility of a through-and-through current of air in the dwelling at any time and causing much suffering in hot weather, which lasts in New York, steadily or at intervals, from about May 1 to nearly November 1. Notwithstanding the defects of the plan just mentioned it was the plan then generally and inconsiderately followed in the new houses that were built, especially for tenement-houses, and with the intention of housing two families on each floor. The house in which the master-mechanic had such a tenement was new and clean and had a superior class of tenants who had just moved in. If the stairs were dark, or were lighted by gas only, I did not notice this particularly, as stairs in New York houses at that time, as well as since, were, even in the finest houses, rarely well lighted except by artificial light. The sitting-room had two large windows on the street and was cheerfully and indeed quite handsomely furnished with carpet, mirror, marble mantel etc. But the mother of the family was confined to her bed by illness in a dark closet or alcove at the back of this sitting-room, and without any air or light except what came

to it through a door and window from the sitting-room opening into it. Other means of ventilating it there was none. Anything like a through-and-through current of air there was none, as another family occupied the back of the house. The suffering of the sick woman, for want of the draught of air thus cut off, I imagined to be great. Probably my imagination exceeded the reality. I should have suffered in her place, because the refreshment of a breeze from the South, blowing through a New York house, a house in one of the cross streets, was then one of my especial pleasures. And it has been so ever since; and the system of concentrated residence which, years afterwards, has resulted from my studies, has had this factor of a through-and-through current of air at command in a dwelling, as a prime factor in that system and in all the studies leading up to it.

The first of these studies took shape after a visit to Long Branch, where certain of the hotels were built with rooms communicating, facing back and front, so that the wind could blow straight through them; the rooms being entered from the verandahs extending along both the backs and fronts of the houses. These hotels seemed to me better planned than those built on the common plan, with long corridors between the front and back rooms. In these latter, the back rooms had no sea breeze but such as came through the ventilators over the doors; and even so much sea breeze as this depended on the chance of the occupants of the front rooms keeping open the ventilators over their doors also. Again, when the ventilators were open, the noises of any one room were liable to disturb the occupants of all the other rooms. The cries of an ailing baby in one of the rooms would echo up and down the corridor, and the only relief from them for the occupants of the other rooms was the shutting of their ventilators, and so depriving themselves of

the cooling sea breeze. On the other hand, where the rooms were entered from verandahs, and there were no corridors between them, the arrangement, though delightful for a family or for intimate friends who could conveniently keep the door between the front and back rooms open much of the time, was less pleasant where the front and back rooms were occupied by strangers; for then the door between the rooms would have to be closed and the occupants would be as badly off for a through-and-through draught of air as the dwellers in the front or back of a tenement-house.

But tenement-houses are occupied by *families*; so, why not build tenement-houses on this plan? Why not enter the dwellings from galleries extending along the front and giving access to the sitting-room; and divide the back room into two rooms, one for a bed-room and one for a kitchen, both entered from the sitting-room? One stairway would suffice to give access to all the galleries and so to all the tenements. The lavatories could be at the ends of the galleries as in these hotels; those for women at one end, and those for men at the other end. Garbage shoots could be arranged by the lavatories, and garbage collectors could, on the level of the ground floor, take such refuse away readily.

A row of such gallery-entered tenements would answer to the front tenements of the New York tenement-house; and a second similar row, standing back a certain distance in the rear of the first, would answer to the rear tenements. Dark stairs would be avoided; and light, air and ventilation by through-and-through draughts of air at command would be secured for every dwelling. Further, by making such rows 200 feet long, which is as long as the distance from one New York cross street to another, the blocks of gallery-entered tenements could stand at right angles to the cross streets, and so the interspaces between the blocks of dwellings

would open to the cross streets. The blocks of houses, 200 feet long, and of the thickness of two rooms, or say 30 feet altogether, would be like islands in currents of air. There would be neither dark, unventilated rooms, nor meagre "air-shafts," nor shut-in wells of light, nor courts which are generally liable to be cold and damp.

Such a plan was then urged on the attention of various persons, but in a rather desultory way. Subsequently a description of it appeared in the New York *Tribune*, December 3, 1866, where the imagination of the reporter for the paper to whom the MS. was entrusted added the name of a wealthy citizen about to carry it out. But one advantage arose from this publication. A journeyman barber, whose attention was called to it, showed much indignation when the galleries and their use as the means of entering the tenements was explained to him ; and still more was he indignant that it was proposed that water for the tenements was to be carried from the lavatories and laundries in common at the end of the galleries. "What ! is my wife expected to carry a pail of water along those galleries, up in the air, with all the neighbors a-looking at her ? How would a rich man's wife like that, if she was in her place ? Now when my wife brings up water from the yard," as was the custom in tenements in those days, "no one can see her—leastways from the street."

This was a turning-point in my study. Up to this time light, air and ventilation had seemed the chief needs in the way of improvements to New York tenement-houses. From this on, privacy became also a chief need in any plan really admirable. To avoid any wound to the self-respect of the occupants of a house, whether or not a tenement-house, I felt to be important.

Work of another character, however, prevented my making further tenement-house plans until the hot summer of 1876.

The accounts of the suffering at that time in the New York tenement-houses resulted in my calling the attention of the late Rev. Charles L. Brace to the plans I had proposed. Their main advantages ; well-lighted rooms, all having windows to the outer air ; each dwelling having command of through-and-through currents of air, at pleasure ; short blocks, running through from street to street, with the air spaces between them opening into the streets for better ventilation —I now combined with greater attention to privacy. The galleries were given up and the common lavatories and laundries and garbage shoots ; and in their place separate stairs for each pair of dwellings were proposed, and a small lavatory for each dwelling was planned with added fittings on a small scale for laundry work. Each dwelling consisted of a sitting-room in front, and behind it two rooms, each half the size of it, one for a bed-room and one for a kitchen.

Of course this number of rooms is founded on the three main needs of all dwellings. A dwelling is a place giving shelter from the elements, and giving retirement from other people, as far as one desires it, while at work, or at meals, or when preparing food, or when asleep, or when otherwise occupied within doors. People may eat, sleep, cook, work and see their friends, or carry on their business all in the same room—we often see it done. A small space at the back of a shop is often curtained or screened off, and behind the curtain or screen are the bed and cook-stove and the limited arrangements the shop-keeper needs for cooking and taking meals. The next step is to divide the sleeping-place from the cooking, etc. In a hotel we have our bed-room for sleeping, the restaurant for meals, the hotel parlors to see visitors in. In London lodgings at the West End we have a private "sitting-room" in which to take our meals and see visitors, and a bed-room, and "the use of the kitchen" for our cooking. In Paris a

small apartment consists of a salon, with sometimes a small chamber and sometimes only an alcove for a bed, and a tiny kitchen. If to these we add, in England, a small "dressing-room" with room enough on the floor for a sitzbath and can of water; or in France, a diminutive ante-chamber or vestibule; or in America, provide a "private bath," that is, a fixed bath-tub with water laid on in place of the movable bath and can of water in vogue in England, we shall have present the arrangements for eating, sleeping and passing the rest of our time spent at home, which are thought quite sufficient for, and all that is generally necessary to, decent living for persons of whatever class,—the arrangements as to closets and the removing of garbage and refuse being added.

Having decided then to give, if possible, to each tenement, for a family, a sitting-room, a kitchen, at least one bed-room, a small separate lavatory, and a provision for the removal of refuse, the next question is as to the best size for these separate divisions. Plainly, where the highest possible rate of concentration is desirable, the smaller they are the better, so long as they serve their purpose.

Allowing for these rooms almost, though not quite, as small a space as will enable them to serve their intended functions, the next point is to so group them that no room will shut in another from the outside light and air; or, in other words, to group them so that the building is nowhere over two rooms deep.

It would be impossible now to enumerate, even, without long study of the plans preserved, which are but a fraction of the whole number made, the many different arrangements that were tried on paper and rejected, before a satisfactory system was evolved. One illustration of his system is shown in the plan which accompanies this article, and which is explained in the index and notes subjoined. This plan was

published in the *American Architect and Building News*, May 5th, 1888. A model made after it, which received a medal from the American Institute in 1890, has since been, and will be for some time, on view in New York in the picture gallery of the Eden Musee in Twenty-third Street. The model shows a pair of these houses, one entrance serving for both. The plan here given shows one of these houses. Every alternate apartment or dwelling or tenement is shown cross-hatched in the engraving, so as to distinguish it from the next adjoining it. The title, index and notes which accompany the engraving as originally published read as follows:

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#### NOTES.

This plan is suited to lots rather wider or narrower; but on narrower lots the cost of building would not diminish so much as the size of the dwellings, nor would the interest on cost of land so saved probably equal the loss from their diminished value. Wider lots would give larger rooms, etc., but not then could so many families live on the same area of ground.

Fire-escape to street and to roofs of adjoining houses by incombustible stairs and passages.

Insurance: By carrying party-walls well above house-tops; making all partitions, however thin, incombustible (as in Paris); floors practically fire-proof, as in Florence; using no wood for stairs, unnecessary trim, etc., such buildings can be economically made strong, pleasing and lasting, and insurance reduced.

Separate ownership of the separate dwellings grouped under one roof, opens profitable proprietorship of real estate to all who to small earnings add industry and thrift.

Erecting such groups of dwellings is made easy by building associations in which ownership of real estate is acquired by small weekly payments.

Ready sale, at fair prices, of such dwellings, will be helped in proportion to their attractive situation, exterior, entrance, finish, convenience, cheerfulness and estimated healthfulness, the respectability of occupants, their small cost from small size, and an absence of indications of class distinctions.

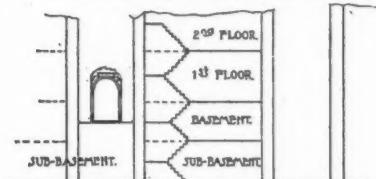
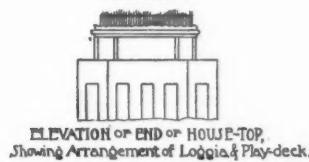
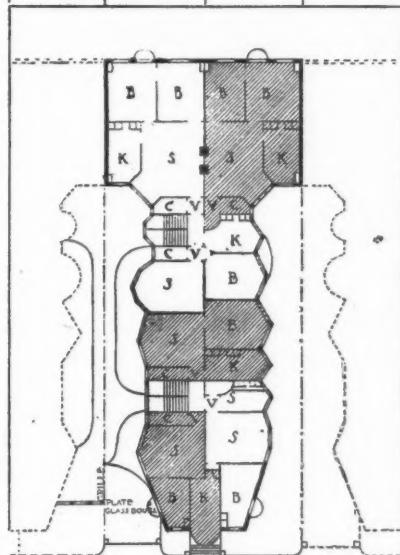
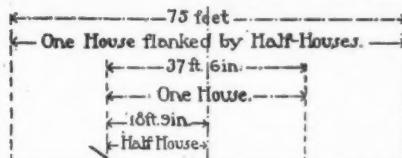
In investments in real estate, a small sum invested in land to secure good light and air, will often bring in a better return than a larger sum used in additional building which shuts out light and air.

By the plans and methods here indicated the fullest number of families usually housed on New York lots are accommodated on an equal area, and the other main advantages of the New Street and Lot System are retained, while the main evils generated by that system are avoided.

The sea breeze, usually prevailing in New York on summer evenings, can enter each dwelling. Overshadowing by neighboring buildings is slight; that by this building will depend on its height and distance off.

All stairs to be full width throughout, and roofed in with glass; entrance-corridor to be enclosed with stained glass; a blanket of low growths on its roof (to deaden sun glare).

### PLANS FOR APARTMENT HOUSES.



SECTION OF ENTRANCE, CORRIDOR, ETC.  
entrance-corridor, etc. Outlook, nearly equally cheerful for each dwelling.

Each house to be one of a pair or series, on land laid out, as in New York, in lots 25 feet front by 100 feet deep, and containing equivalent to four dwellings on each floor on each lot; each house on one lot and a half.

Arranged on E. T. Potter's system for grouping dwellings (for rent or separate owners), with least loss of light, air, privacy, thorough-draught, sunshine, etc. (Ten feet of the rear of each lot is left open as, in New York, required by law).

Each house contains six dwellings on each floor, viz.: four dwellings of three rooms each and two dwellings of four each:

S. Sitting-room (average area 10 ft. by 12 ft.); B. Bed-room (average area, 9 ft. by 10 ft.); K. Kitchen (average area, 6 ft. by 9 ft.); C. Closet and Bath, (average area 2 ft., 6 in. by 6 ft., 6 in.); V. Vestibule (2 ft., 6 in. by 3 ft.).

Average area of each dwelling, about 288 sq. ft. The very limited areas of the subdivisions are not less than those of many first-class yachts, dahabeyahs, ocean steamers, trains de luxe, vestibule palace cars, etc., or than of many hotels and private houses.

Private dumb-waiter to be used in connection with private food cellar (well lighted), private small fuel cellar (well lighted), private clothes drying loggia, private bleaching space, private garden bed. A room under sidewalk, for private ash-cans. By using dumb-waiter no supplies, refuse, wet or soiled linen, etc., need be carried on the stairs. )Balcony. =Air duct. Fireplaces with each dwelling.

Fixed vertical translucent louvres are set on the outside of sashes of northerly-facing windows of courts, acting as screens, but not obstructing the passage of air or light. Through draughts at command through every dwelling. Sunshine exposure, one hour or more daily of every dwelling. Quiet is furthered by the absence of passages, the enclosing of en-

The cost of a building on this plan would exceed somewhat, per lot, that of the tenement-houses now generally being built in New York, which are better planned than formerly, but still are arranged in many respects in a defective and uncomfortable fashion. The first cost of the building of a novel form is also apt to be more than that of a duplicate of it, should it come to be repeated. These two considerations are offset by the further consideration that an improvement in the character of tenement buildings in respectable neighborhoods draws an improved class of tenants and commands higher rents proportionate to their excellence ; while, further, the character of all tenement-houses erected thereafter in the neighborhood, if not indeed throughout the city and adjoining cities, is raised by their example.

Of the system of planning of which this design for an improved tenement-house is one illustration it is not necessary here to say more than that it is one which probably must be observed whenever it is desired to combine with the highest rate of concentration of residence the avoidance of the evils that usually accompany such concentration.

But besides *future* tenement-houses and the improvements such as shown in the above plan, which we may hope for in them, we have to consider the *existing* tenement-houses. The greatest defect of these in New York is still the lack of ventilation. Most of their tenements still face only in one direction. They still consist of an outer room, which has windows on the street or yard, together with one or two dark, unventilated sleeping-closets or alcove-like bedrooms opening into the outer room and getting their only air from it. Such a tenement is like a cave dwelling. There is light and air at the mouth of the cave, and only there. Of these two defects—want of light and air—the latter is the worst. The lack of daylight can be as easily made up

by the light of a lamp in the daytime as at night, when, indeed, some of such rooms will only be used. But the lack of air cannot be so easily supplied. Fresh air can only be got in such an inside room by opening the window of the outside room in addition to opening the door of communication between the rooms, and thus subjecting every one in the tenement, should the weather be cold, to a chilling draught. In warm weather the absence of any difference of temperature between the air outside and that within the tenement, together with the absence of command of a through-and-through current of air, prevents to a great extent the desired change of air from taking place.

This greatest defect in the existing tenements can be in a good measure remedied, and at little expense, by putting a horizontal air-shaft through each tenement against the wall, close under the ceiling, with one of its ends opening out of doors, and the other end opening in one of the dark and unventilated bed-rooms of the tenement facing the other way in the rear of the one in which the air-shaft is placed. In cold weather, at any time, such an inside bed-room can, by the opening of a valve, be well aired in a comparatively short time, separately from the room or rooms adjoining or with which it communicates. And, further, a through-and-through draught of air can be secured in warm weather, or at any time, by such a horizontal air-shaft, because it opens on the other side of the house from that of the windows of the tenement it starts from and ventilates. Such a draught can be availed of at pleasure, by opening a window in the outer room, and opening a valve in the inner room, and leaving open the door of communication between the rooms. Such through-and-through current of air has no connection with any other tenement than the one in which is the inner mouth of the air-shaft, and the valve to close or open it. Very likely, for purposes of ventilation

merely, apart from cooling off the room when over-heated, such ventilating air-shafts would be little used by some of the occupants. But, of a hot July night, they would be gladly used by the majority ; while at other times there are many who are obliged to live in tenement-houses and sleep in inside rooms who would often gladly avail themselves of such a contrivance for increasing their comfort without interfering with their neighbors.

There is not space within the limits of this article to more than allude to the fact that the tenement-house evils most complained of in New York, Brooklyn and Jersey City—the dark, inside bed-rooms—are almost wholly unknown in the neighboring city of Philadelphia, or in Dublin, or London. There are some evils in the housing of the very poor of almost every city. Most, though not all of them, are common in New York. The endeavor to determine and define such evils, grade them, seek out their cause, and seek then a remedy for them, has led the writer to the suggestions made in this article. The first of these suggestions—that shown by the plan—is aimed to show at least one way by which such evils may largely be avoided in future buildings, and that even in New York, Brooklyn and Jersey City, where the nature and inflexibility of the way in which lots are laid out disposes to such evils and has largely created them. The second suggestion aims, as stated, at mitigating the worst of the evils so created and which now prevail in existing buildings.

E. T. POTTER.

## NOTES OF THE MONTH.

### THE CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

The Council held its regular meeting on December 8, and the following is a summary of the business transacted by it and of the more important matters presented by the reports of the General Secretary and the different committees of the Society.

#### FINANCIAL.

The principal topic considered at the December meeting was the financial condition of the Society, and particularly the amount of expenditure upon which it could base its plans for the coming year. Special reports were presented both from the Executive Committee and the Finance Committee on this subject. These reports called attention to the fact that the current expenses of the Society for the years 1890 and 1891 exceeded its current receipts (estimating receipts for December, 1891) by about \$3,800, and that it was necessary not only to provide for this deficit, but, in making plans for the coming year, either to increase receipts or cut down expenses by abandoning some part of our work.

The current receipts of the Society during the past six years have been as follows: 1886, \$29,888; 1887, \$31,743; 1888, \$30,606; 1889, \$34,239; 1890, \$30,900; 1891, \$35,146 (December being estimated).

In the discussion which followed the presentation of these reports, the financial policy of the Society to keep its annual expenses strictly within its annual receipts was reiterated. It was the general opinion that no considerable economy could be made without decreasing to a greater degree the efficiency of the work, and it was concluded to make a strong effort to increase our income, postponing final conclusions as to a plan of work for the coming year until after the result of this effort had been made manifest.

Accordingly, each member of the Council has been requested to increase his contribution to the general purposes of the Society and to obtain either an additional associate member contributing \$25 per year, or two new annual members contributing \$10 each; and the same request has been officially made to different members of district committees. Any considerable increase of revenue must presumably come largely from friends of the Society, and principally from its members. ARE THERE NOT MANY, OUTSIDE OF THOSE HOLDING OFFICIAL POSITIONS EITHER ON ITS COUNCIL OR DISTRICT COMMITTEES, WHO WOULD BE WILLING TO INCREASE THEIR CONTRIBUTIONS FOR THE COMING YEAR? IF SOME OF OUR \$5 SUBSCRIBERS WILL INCREASE THEIR SUBSCRIPTIONS TO \$10, AND SOME OF OUR ANNUAL MEMBERS, WHO HAVE BEEN GIVING \$10, WILL BECOME ASSOCIATE MEMBERS GIVING \$25, THIS DEFICIENCY WILL BE MET. This is a question which each member must answer for himself, and

upon its answer depends our ability to maintain the efficiency of our work.

REPORT OF THE GENERAL SECRETARY.

The contributions for November amounted to \$3,302, including those from 112 new members and four co-operating societies. Of the 310 societies and churches which are pledged to co-operation and call upon our Society for service, only 90 have ever contributed to our treasury.

Our list of co-operating societies was increased during the month by the Ladies' Aid and Relief Society, a Hebrew enterprise working chiefly on the east side of the city, and the Midwife Dispensary in Broome Street. Ninety-two reports had been sent out during the months of October and November as to the standing of the different charitable societies or schemes, of which 59 were favorable and 33 adverse.

In the district work of the Society, 510 new cases had been cared for, making an increase of more than 60 over the number for the previous month of October. There had been 573 calls at the different district offices for purposes of consultation by those interested in the cases of applicants.

COMMITTEE ON DISTRICT WORK.

The following named gentlemen were recommended by the Committee as members of different district committees and duly elected: First District, Mr. Harris D. Colt; Sixth District, Mr. G. A. Kissam, Mr. D. I. Reynolds; Seventh District, Mr. J. O'Connor, Mr. Arthur M. Dodge; Ninth District, Mr. Edmond Kelly, Mr. Willis B. Holcombe, Rev. Wm. H. Pott.

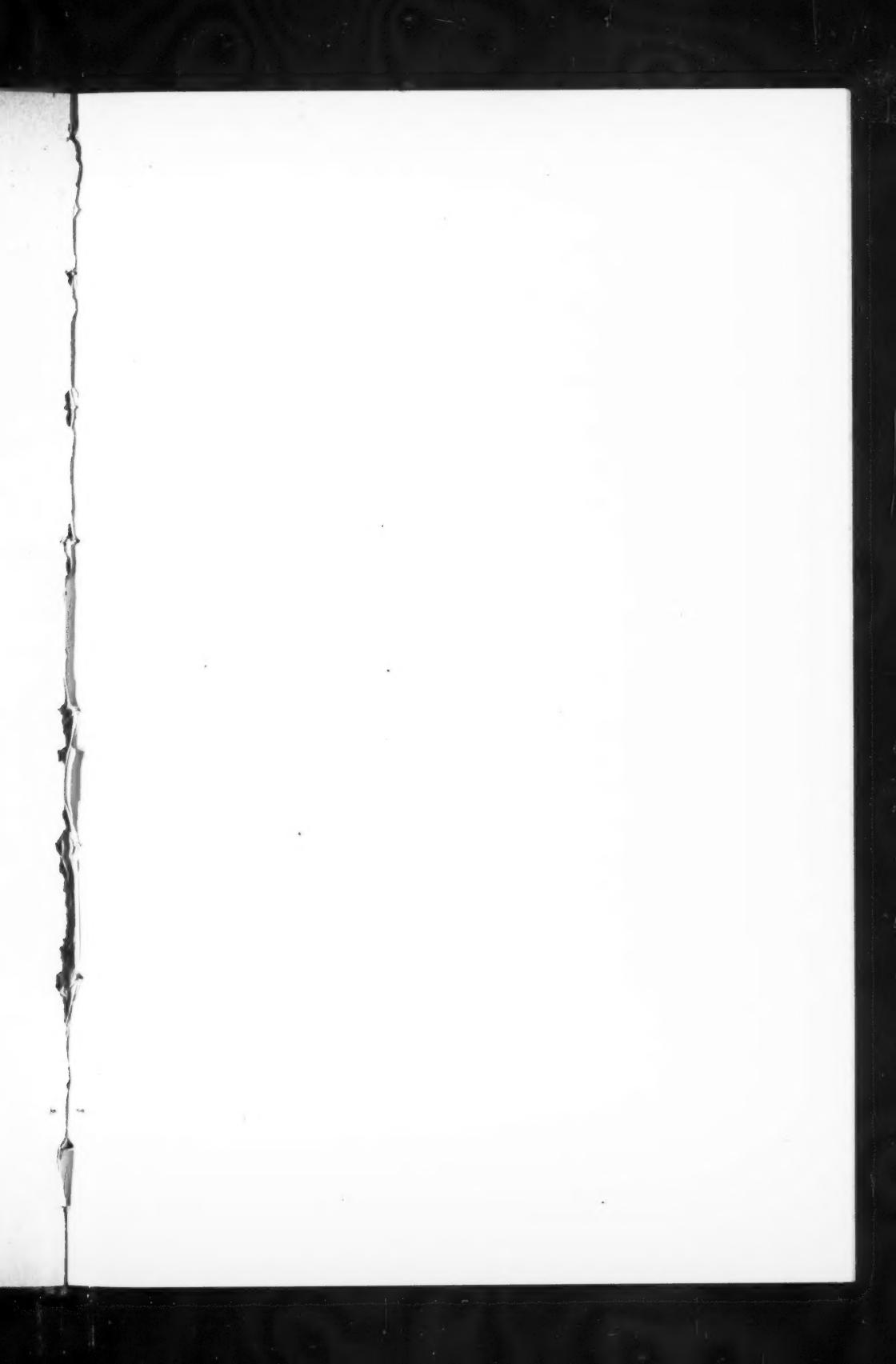
COMMITTEE ON MENDICANCY.

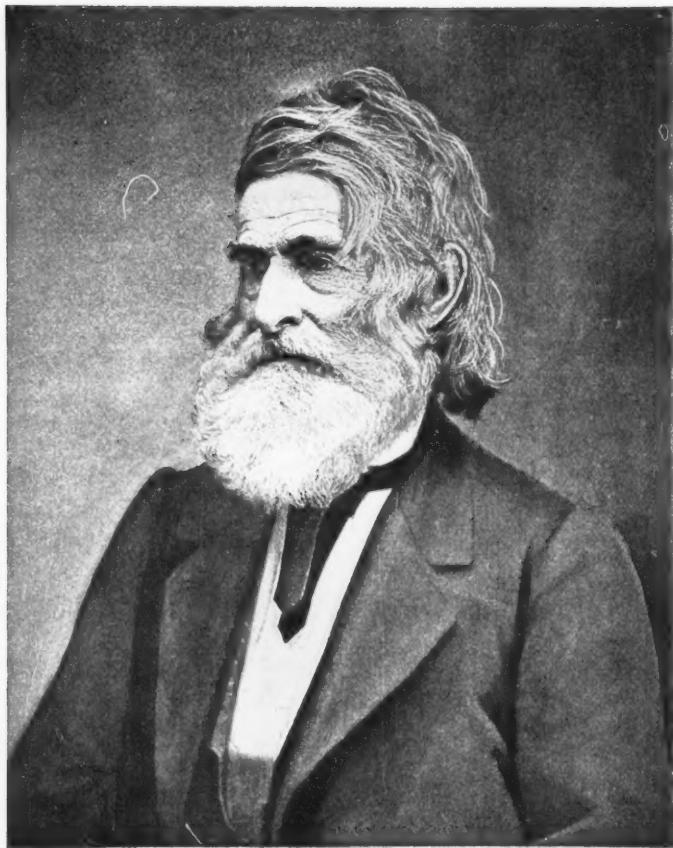
The total number of persons warned and investigated during the month of November was 56, of which 11 were dealt with twice, 2 three times and 3 four times. Of these, 40 were sidewalk beggars, 10 door-to-door beggars and 6 persons of whom special investigations were made. Of the 50 beggars, 35 were classed as persistently dissolute and 15 as shiftless or discouraged. None were apparently worthy. Thirty-three were arrested, of whom 28 were committed and 5 discharged, and 16 were warned.

COMMITTEE ON WOODYARD.

The following is a comparison of the work done during the month of November and the corresponding month of the previous year:

	1890.	1891.
Days of work given.....	103	295
Loads of wood sold.....	98	197
Commissions earned.....	\$115.32	\$123.26





*James G. Blaine*

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